THE CHALLENGE

A Manual for the Attainment of Power, Affluence and Happiness

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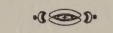

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A Manual for the Attainment of Power, Affluence and Happiness

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BY
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DEDICATION

To the Followers of The Life Abundant Movement and Members of the Society of The Nazarene is this book lovingly dedicated. I wish to thank the many individuals, my co-workers, for their devotion to the cause of Jesus Christ, making this book possible.

THE AUTHOR.

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CHAPTER I.

Introductory

THE Challenge has come to me as a direct inspiration. In this little book I shall strive to set forth the Truth as I *know* Jesus Christ taught it. I have spent the last few years in reading *only* what Jesus said and what Jesus taught. I have been amazed to find how different His teaching is from that of the average orthodox theology of today. Some five years ago I set to work to re-translate the Sermon on the Mount from the original Greek. This, too, opened my eyes to greater truths. If Jesus Christ is whom we say He is, His words must be just as effective in 1929 as they were in 33 A. D.

I have been asking myself for the past thirty years: "What is wrong with the Christian Church? What accounts for its lack of spiritual power?" The gift of the Holy Ghost does not seem to appear in our Church affairs as in the Apostolic days. The gift of Healing is disre-

garded by ninety per cent of all Christians. Although we do find examples of Divine Guidance and Spiritual Healing among individuals, we do not see it displayed as a general rule by the Church itself.

The fact of the matter is, I believe, that the Church dogmas as propounded by the theologians of each denomination have barred from the Christian Church these graces. In the midst of our Spiritual confusion we are confronted by several terrible facts—the increase of disease, the spread of crime, and the unhappy homes among our so-called Christian families. It is said by good authority that sickness and crime cost us $28,000,000,000 a year. Medical Science has been hunting for an antidote for disease and criminologists for education as a panacea. Why not try Right Living? By this I mean teaching obedience to the laws governing the body, the mind and the spirit in our Sunday schools and in our *public schools.*

In order to teach Right Living, proper feeding must be studied scientifically and followed. Anatomy and physiology must become common knowledge. The Laws governing the mind must be given to every graduate of a high school and

the value of Spiritual excellence must not only be taught in church and Sunday schools, but must become a part of the curriculum of the public schools and the universities. This, I believe, will solve the riddle of our confusion, domestic unrest, hospitalization, asylums, and crime.

Some time ago I wrote a book called "The Life Abundant." In this book I put forth what I believe to be the latest scientific discoveries in regard to scientific feeding, the laws governing the mind and the spirit. Many thousands of people have read this book and in following it have found The Life Abundant. Now comes this other book, setting forth the teachings of Jesus Christ touching a man's every-day life. Little have people realized that Jesus gave us rules to make us happy, healthy, wealthy, and wise. The first book that I sent out was to prepare men and women for this book. The students of The Life Abundant whose blood streams have been cleansed will easily comprehend the teachings of Jesus of Nazareth. Those whose blood streams are still filled with toxins resulting from unnatural living will find it difficult to follow the teachings of the Nazarene.

Jesus Christ spent the first two years of His

ministry in Healing men's bodies, so that He might deliver to them the supreme teachings of the Divine Father as given to us by St. John, the Beloved Disciple. I personally could not have written The Challenge nor understood the sayings and teachings of Jesus Christ had I not been willing to cleanse my body as well as my mind of the filth gathered there by law-breaking. Jesus Christ, Himself, began His ministry by a process of fasting and cleansing His blood-stream, as well as with prayer. For one cannot even pray with full power and clearness of vision until the blood-stream is *cleansed*. He learned by discipline of His appetites and His passions to see the Father face to face. We, too, find Him only through discipline, obedience to laws, and love.

Jesus Christ fought the fight for pre-eminence in this world, as we must also do if we are to follow His footsteps and attain eternal life. As the Father gave Christ Strength and Consolation so has Jesus promised us *all* Power and a Guiding Spirit.

CHAPTER II.

The Kingdom of God

AFTER Jesus Christ had completed His forty-day fast for discipline's sake, He traveled north to Galilee and there began preaching about the kingdom of God.

Jesus healed the sick and talked continually of the coming of this kingdom of God. Going back a little, we find that John the Baptist had already forecasted the coming of a new kingdom and a new rule of God on earth. John was confined in prison at this time, but before he became a prisoner to Herod, he had excited the people over the glad news concerning the coming of a new kingdom. In fact, this conversation was called the Glad News, which we have translated into the word "Gospel." At this point of great excitement concerning the new kingdom, the Master began His strenuous three-year life. It is said of Him in Matthew 4:17.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

He taught in Galilee, calling men to repent and join the army of people for the purpose of developing the Kingdom of God. (Matthew 4:23-25):

And Jesus went about all Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went througout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had palsy; and he healed them.

Jesus lived the same kind of life as the average man would live in that day, with this difference: He obeyed the whole law. Therefore, when it came time for Him to appear among men as the Messiah, He retired, for meditation, discipline and further wisdom. This should be the regular preaching of every Christian soul, if that soul is desirous of a career like unto that of Jesus. For Jesus had to develop just as you and I have to develop, stage by stage. He suffered the same temptations, as we know from the statement of

St. Luke, that "Jesus increased in wisdom and stature, and in favour with God and man."

And he meant it literally, because that development must come through discipline and obedience to all the laws.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

From this we realize that from all corners of the land came crowds of excited people, bringing with them the sick and afflicted, and He healed them. The excitement gained day by day; they were literally wild over Him and His message. The new kingdom was to liberate all men, giving them opportunities that they never had before. On all men's lips came the words: "I wonder if it is true? Is it possible that Israel and Galilee and Judea shall be united and made into a free state?"

They followed Him and He led them, slowly, slowly, to the Mount, and sitting down, taught them about the new kingdom. For days, no doubt, they lived in an entranced mind, listening to the sayings of this great Teacher, the greatest that ever lived. This kingdom was really more

wonderful than they had anticipated, because it touched even the lowliest citizen, giving him as great an opportunity as his richer brother. God was literally to become a part of each man and it was no longer necessary for a man to look outside of himself for God, as God dwelt in him, enriching, enlivening his mind, and manifesting all things. All who believed and followed Him would find first the Father, and thereafter success in life, peace, abundance, happiness, conquering love, popularity, fortune, beautiful clothes, food, health, knowledge superior to anything on earth, power through prayer, power over enemies, liberty from the oppressor—yea, freedom like the fowls of the air.

Do you wonder, my friend, that the people of our Lord's day became greatly excited? And He told them emphatically, as He sat on a rock, that even the lowliest of them, those who had no apparent gift whatever, had an opportunity to be among the happy ones, and furthermore, all who had not the grace to seize the opportunity, would find themselves upon shifting sand, having no hope, no happiness, no health, no prosperity—miserable lawbreakers, indeed.

As they sat there, listening to Him, they eagerly

asked Him: "How shall we attain this?" and He quietly told them in words that could not be misunderstood: Obedience to the laws of God, laid down at the foundation of man's body—the laws that govern all mental and all physical development and govern the soul, are intricately bound together and if used properly, will bring man his great opportunity, health, happiness, prosperity, abundance. They could not believe Him as He sat there, because it was too stupendous. He spoke with power and authority and yet had not a single soldier standing at His side. They stood in groups, watching Him; all classes of humanity stood there in the blazing sun, hearing the word of the Perfect One. His eyes shone with the luster of heaven itself and they realized that He had something that they did not possess. The scholars were confounded because He spake with such knowledge of nature and psychology—a knowledge far beyond what they possessed in that day. And the poor and old people, even they would now find abundant life. They watched Him silently as He healed the sick and marveled when He pronounced them these emphatic words: "Ye can do this also; yea, greater things shall ye do." He showed them that sick-

ness was not of God, but was the result of broken health-laws. He appealed to them as loving children of a great Father, saying in words like these: "If ye had loved the Father, ye would love Me and ye would keep His laws because ye love Him." He called upon them to be good citizens, obedient to laws for their own happiness and their own good. He told them He would give them a power to do these thnigs; that these laws were easily to be found and easily obeyed.

There are some twenty-two laws found in the Sermon on the Mount. Strange as it may seem, only three of these laws are purely spiritual. Nineteen of them are on things touching material matters, things that men do in everyday life, the mental, the spiritual and the material, so closely bound together that they cannot be torn apart.

Simple as his message was, the men of that generation could not grasp the Christ idea concerning these laws. And it is today as it was two thousand years ago. After years of misfortune and unhappiness, we are just beginning to understand that Jesus gave us laws which we must obey if we are going to live. These laws were given for man's benefit as well as for God's. The sermon was plain talk. I am confident that this

generation is going to believe the Sermon on the Mount and put it into practice, thereby finding the abundant life.

Our Christian churches have been too eager to follow the advice of theologians concerning what Christ taught and too careless to find out what He did teach with His own lips. I have determined, as one man, to follow Christ only, and should my Church teach anything that is not in keeping with the teachings of Jesus Christ, then I know my Church is wrong.

We know that Christ healed the sick of His day in order that they, too, might have a chance to comprehend this teaching, for men sick in body are sick in mind also. This is the natural law and the sooner humanity realizes it, the better. A sound body brings a sound mind and these two together give to a man a chance really to know God. I am praying that this generation may study with care the Sermon on the Mount and, knowing it, follow the teaching of the Master.

I have tested with care all the statements made in the Sermon on the Mount and find that they are psychologically true, for Jesus Christ was the greatest of all psychologists, in fact, the only psychologist that I know of who didn't write books,

but knew men. Unlike many of our psychologists of today, He dealt with man as a human having a soul, whereas the average psychologist deals with man as a mere animal with a mind. Christ knew men as men. He credited them with possessing spirituality, therefore he gave them the highest and noblest truth about God.

CHAPTER III.

A Word to the Wise

DURING the past five years of my life, I have been asked by many people to give my interpretation of the Sermon on the Mount. To do this, I have spent some years in careful research of the Greek that I might be able to put into modern English the real meaning of the Lord's sayings in the Sermon on the Mount.

I put the matter thus because I believe that the Reformation which took place three hundred years ago was not really a reformation toward Christ, but a shifting of two camps, Roman and Protestant. During the years that have followed since the Reformation, the Protestant world has split into many hundreds of sects, each claiming to have the true interpretation of the Holy Scriptures. What really has happened is that denominations were formed on the opinions of men only. These opinions have been crystalized into church

government and church laws and so held men slaves to a misunderstanding of the Christ.

Jesus, in foreseeing this condition of the Church, gave us encouragement when He said that the gates of hell should not prevail against the Church. The literal translation of the sentence is, that the traditions of the dead teachers would not destroy the living message of Christ direct to His people. As a matter of fact, Christ speaks directly to His children today, regardless of the traditions of the dead.

Christian people have been busy fussing over the future life, and too little interested in the present life and its needs. Many men have said that God afflicted men with trouble, sickness and poverty because He is displeased with them, whereas Christ taught us that God was pleased with humanity in that He so loved the world that He gave His only begotten son. He didn't say that God so hated the world that He sacrificed His son. Many of us will have to change our understanding of God and get down to the understanding of Jesus Christ. Jesus called the body the temple of the Holy Ghost; and taught that the body is a sacred thing, as sacred as the mind and as the soul. His instructions all the way through,

in His parables, dealt with man's duty to man, man's duty to himself, man's duty to God. He never taught us to crawl before God, but to stand upright, looking to God with confidence. He assured us that when we asked for anything, we should receive it. He tried to make the men of His day feel proud of His God, telling them that this God, our Father, is interested in everyday things, even the small, petty duties that we perform. He tried to show men that God is the creator of the world and that it is still under his benign jurisdiction; that the Father is still sustaining the universe, instead, as many men have tried to teach, of the devil having possession of the world. He further taught that whatever is best for the body is best for the mind and whatever is best for the mind is best for the spirit.

He taught that the will of God is the carrying out of His laws. Therefore, it would be well, in reading the Bible for a greater understanding of what Jesus is talking about, to substitute the word Law for Will. He taught that disease is the violation of law; that death enters into the kingdom as a result of man's unwillingness to study the law of Life. And he begged men to

come back for fuller understanding of the will of the Father.

At the conclusion of the Sermon on the Mount, the Master gave the following parable:

Matthew 7:24-27

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

For he taught them as one having authority, and not as the scribes.

He said, in conclusion, that a man would be wise who listened to His teachings on the Mount and followed them, for such a one was a man with a foundation upon a rock, having health, happiness and prosperity. By contrast, a man who would not listen to the Sermon on the Mount

was a man with his house built on the sand. When the floods and the hurricanes of doubt and trouble came sweeping his way, he would fall into trouble.

Is it not true today that Christian people are in trouble because they have not founded their lives upon the rock, which is Christ and His teaching? Here is a declaration of my own beliefs on the subject:

I believe that a man can be at his best only when he has thoroughly mastered the Sermon on the Mount. I believe that a man lives in perfect health when he has mastered the Sermon on the Mount. I believe that he will have attained perfect happiness when he has mastered the Sermon on the Mount. It is for these reasons that I am writing upon this subject.

CHAPTER IV.

The Great Fulfillment

BEFORE going into the study of the text of the Sermon on the Mount, let us pause and look into the Master's attitude toward Law and Order.

In discussing the problems of life, Jesus refers over and over again to the Law of Reward. The moral laws governing man's conduct are as inviolable as the law of gravity in the natural realm. In the physical world, the law is known as the law of cause and effect; in the spiritual world, or moral world in which Jesus dwelt, He speaks of it as the Law of Reward.

I have tried during the last few years to make a study of this law governing man's life and my observations convince me that it is true. There is a law governing health which, if a man obeys, produces health. There is a law governing sickness, which, if a man follows, produces sickness. For it is as true that God created microbes which

destroy man as that He created the sun. These little microbes burn up all waste material, by command of the Father, and if a man turns his body into garbage waste, God sends the worms to eat and to reduce it to its primary elements. Nearly every instance of sickness is found to be the result of careless living over many years. Therefore, the wise man will study all the laws governing himself and then follow them with joy, for it is not the will of the Father that man shall be destroyed, but rather that he shall live. But if he is unwilling to follow the laws governing his life, he must follow the laws governing death. If a man jumps out of a boat in mid-ocean, he will drown. You can't blame God for that, neither can you blame God for disease.

In the Sermon on the Mount, Jesus continually stresses the law governing a man's body, mind and spirit. Once Jesus Christ was challenged concerning His interpretation. They called Him a lawbreaker. They had seen Him violating the Sabbath law when His disciples rubbed with their hands the wheat and ate it. At another time, He disregarded the law by healing a man on the Sabbath Day. He wasn't particularly concerned with ceremony about His dinner and for that they

called Him a lawbreaker. Breathing deeply and looking them steadfastly in the face, He said slowly, with great emphasis:

> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
>
> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.
>
> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
>
> For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

At another time, speaking of this matter, He said to them:

"Which of you convicteth me of sin?" meaning, "Which of you convicteth me of having broken laws?"

No man in Jesus's day could point a finger of scorn at Him for He had kept the whole law governing His body, His mind, His spirit. If He had violated any of the laws governing Himself, He could not have said: "Which of you convicteth me of sin?" He, being a good Jew,

was well aware of the Mosaic law as contained in Leviticus—eleventh, twelfth and thirteenth chapters. He was instructed in His early life on diet, sanitation, sex law, care of the sick, hygiene, moral law and spiritual law. He knew that the Jewish people were alive in His day because they had been obedient to the laws of Moses since the day Israel came into Palestine. He looked north and east and south and west and never could see a single Philistine, Amorite, Hittite or Jebuzite—they were all dead and buried, and the place of their burial was not known, because they had been violators of the laws and had died, every one of them. But Israel, because of better obedience to the laws of the body and mind and soul, had lived and become strong.

Jesus was quite aware that the Father had made certain laws to govern man's conduct, which, if followed, would give him life, health, happiness and prosperity. When He came, however, He saw before Him a people, slaves of another nation, because they had not kept the whole law in their hearts. He had come to lift man's mind so he could grasp the law and follow it to his great benefit. Jesus knew that the people were bound in

sin to disease and to slavery because they had not accepted the faith complete.

Jesus knew that the men gathered before Him were lawbreakers and He had come to show them the will of the Father, which was that all men should willingly follow that which was laid down for them before the creation. As Jesus was in constant touch with the Father He was the wisest of men; and speaking of this, Jesus said that man, too, could attain wisdom if he would listen to God.

I might explain this by the cunning of the wolf. Where does he get his knowledge of how to avoid a trap? It is through obedience to the law. He knows that he should beware of any new noise, any new odor, and therefore has developed great cunning. So man, if he will start out and obey the law that he knows, will soon attain a cunning wisdom, but if a man will not obey the law that he knows, God will not trust him with any power beyond that which he has.

God trusted Jesus because He was not a lawbreaker and He could be trusted with laws governing nature. The Truth shall make you free. As soon as you know the Truth, you are able to perform marvelous things through obedience to the law—miracles, as Jesus did.

Jesus spoke significantly when He said: "I have come not to destroy the law, but to fulfill it."

He also said: "I have come to fulfill the prophets"—which, in other words, meant the righteous teachings of all the prophets of God up to this time. Whatever truth had been taught by the prophets of old was truth to Jesus and He had come to fulfill that truth.

CHAPTER V.

The Beatitudes

IN this particular part of St. Matthew's record of the Sermon on the Mount, we find more of the teachings of Christ together than in any other writings, but it is my sincere belief that the Sermon on the Mount may be found in fragments in the other three gospels. St. Matthew put more of the fragments together, hence we shall consider the Sermon on the Mount from St. Matthew's text. We shall attempt to retranslate the Greek words into modern English. This is necessary for the reason that since the translation of the St. James version, the English language has changed so completely as to make many parts misunderstood. For instance, take the word translated into English as "Hell." This word is the translation of two words, Hades and Gehenna. These two words differ absolutely. Hades is the Greek for the place of the departed, without reference to punishment, whereas the word Gehenna

is the Hebrew word for a dumping ground outside the city of Jerusalem, where the city refuse was cast and burned by fire, where the worm died not and the fire was not quenched. Neither word refers to future punishment. When our Lord used the word "Gehenna" in the Sermon on the Mount, He simply referred to the condition of man in this world. As the City of Jerusalem cast things into the waste, the rubbish, to be burned, so man, if neglectful of the laws of life, will find himself in the rubbish heap of life. In presenting the Sermon on the Mount, we are rendering many of the words from the Greek to show the modern translation.

This Sermon is an attempt on the part of our Lord to give the followers of the new religion their marching orders. In fact, the Sermon on the Mount is to a Christian what the Ten Commandments were to Israel. They form the code of laws which, if followed by all Christians, will give them health, happiness and prosperity.

We shall take up first the word translated from the Greek into the English, Beatitude. The Greek word, Makarioi, means Happy, fortunately happy, prosperously happy, elect, beloved of the Lord, enlightened by Heaven. Therefore, in translat-

ing this sentence, Matthew 5:3, we should read it as follows: "Happy are the utterly destitute in spiritual gifts, for theirs is the Kingdom of Heaven."

A word of explanation may be necessary at this time. There is no human being so low in the scale of spiritual or mental gifts that he is incapable of receiving the message of Christ Jesus concerning the development of the kingdom of God in him. He may be as low in the scale of humanity as the Hottentot, but nevertheless this kingdom is open to him, also. He, too, has possibilities beyond anything that man can conceive, for God is in him, capable of raising him. The man of the slums, the down-and-outer—even he is capable of this great happiness, the working of the kingdom of God within him—he has equal opportunity with the enlightened in the development Godward. You, poor old fellow, cast down and broken—look up and say "Hurrah! Hurrah!" for you, too, have an opportunity for happiness. All who look Godward may rejoice with exceeding joy, for theirs is the kingdom of heaven. There is hope and opportunity for all in distress.

Let me tell you, my dear friend, if you wish to become a candidate for the benefits of the king-

dom of God, begin with the thought of happiness, for God is the God of happiness and Christ Jesus was the happiest person in the universe. The kingdom of God was in every cell of His body; it was part of Him, radiating happiness always, so that little children were attracted to him. Christ felt the joy of life and strove to give men that same thing.

Whosoever lacks happiness, in that proportion lacks God.

Matthew 5:4

Happy are they that mourn: for they shall be comforted.

The second Beatitude. It should be translated like this: "Happy are they that deeply groan with mourning, for they shall be lovingly consoled." Can you not see that the Master has a way out of mourning for all who mourn? He is not telling us to be happy, by mourning, but is telling us that when we get a clear glimpse of God, mourning vanishes completely.

With this conception, no misfortune, whatever it may be, can turn us aside from great success. He tells us that we will not be overcome with the sorrows of the world, but will overcome sorrow

through the inward joy that God has given us. If you have lost heavily in business and feel the sting of it, just sit down and rejoice in great happiness, for there is an opportunity knocking at your door, this day. Are you sick and groaning with the misery of it? Then sit down and contemplate, knowing that God is your Father and that it is His will that you shall not suffer. There is always a way out.

Since Christ uttered these words, science has come along to tell us a great deal about the philosophy of Christ and the science of His works, for physical science informs us that the glands of the body, and especially the adrenal glands, are affected by deep mourning. Therefore, mourning in itself is a harmful thing for the body. Further, we know that he who is happy when he eats his food digests the food because of that condition. So Jesus gave the rule for overcoming gloom and mastering life by developing within us the inner consciousness of God Himself, which shall make us capable of smiling optimism.

St. Matthew 5:10-11-12

Happy are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Happy are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

This should be translated in the following manner: "Happy are they that have been persecuted for right living's sake, for in them is the kingdom surely developing. Happy are ye when men reproach you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the teachers that were before you."

Here is the real test of all Christians. Jesus says: Rejoice and be exceedingly glad when men shall poke fun at you for discovering the truth and teaching it. All great thinkers and teachers in every nation have been opposed; you should be happy to be counted among them. Every great discovery and invention since the world began has been ridiculed, but Christ says, Rejoice and be exceeding happy, for you are superior to your revilers.

These three Beatitudes just considered are

given to show you the attitude of mind to be attained when you develop the kingdom of God.

St. Matthew 5:5-9

Happy are the meek: for they shall inherit the earth.

Happy are they that hunger and thirst after righteousness: for they shall be filled.

Happy are the merciful: for they shall obtain mercy.

Happy are the pure in heart: for they shall see God.

Happy are the peacemakers: for they shall be called the sons of God.

Now that you have heard the instructions concerning the attitude of mind in developing the kingdom of God, it is time for you to go on further into the laws governing conduct. In the next five Beatitudes, our Lord Jesus Christ opens up the way to an understanding of the law governing right living. He tells us that there is a reward for everything we do, a reward that is just as sure as the law of gravity. All you have to do is to follow the rule without doubting and all great things shall come your way. Only remember that you must keep happy and be sympathetic with your fellow men.

The Beatitude written in Matthew 5:5 should read as follows:

Happy are the self-controlled (Praeis), for they shall possess the earth.

Think for a moment, my dear friend, of the power possessed in this Beatitude. Jesus promises the earth to all who follow this truth. By that He means prosperity, success and everything good that this old world can give you, provided you pass through life temperately, with a balanced mind, under control. This is the law that is understood in the animal world as the survival of the fittest. In that world, only the ones that are strong, physically fit, live and transmit their offspring to the next generation; the sick, delicate ones soon pass out in the race. The English word "meekness" is absolutely a wrong translation of the word Praeis. Shrinking people can possess nothing. It takes boldness, coupled with courage and discipline, to attain success in either spiritual or earthly affairs. The primary meaning of Praeis is mildness, gentleness and kindliness of heart, coupled with fairness of mind. Aristotle defines it in the following manner:

"It is the mean between stubborn anger and the negation of character which is incapable of righteous indignation." It is a virtue, according to Aristotle, and one of the highest type. It is poise,

self-control and humility before God. If you have that, my dear friend, you can possess money, plus power, plus honor, and plus God's approval of your success, and you can call yourself a happy man. Why not?

Mathew 5:6

Happy are they that hunger and thirst after righteousness: for they shall be filled.

This should read as follows: "Happy are they that hunger and thirst after right living, (law abiding) for they shall be completely satisfied, fed." (Chortasthesontai.)

This wonderful compensation comes to the man or woman who really desires to know the truth about right living, in body, mind and spirit. He who hungers for right living and lives right will be fed, fed with food, satisfied and made content so that like stalled cattle, he can lie down and sleep. Further, he who really wants to know righteousness and hungers after it will possess all things, be completely satisfied, before God and man.

Mathew 5:7

Happy are the merciful: for they shall obtain mercy.

This should be translated: "Happy are the merciful, for they shall have mercy dealt to them." Mercy, in our Lord's day, was a quality little known among monarchs or by the people in general. Jesus told those fellows that in proportion to their giving mercy should mercy come to them. They were to be their own judges and condemners. And as we look back at the history of the races, we see the truth and realize that this is so. Monarch after monarch, as well as person after person, drank his own foul medicine before he passed over the border land. The king was afraid to drink a cup before some one tasted it and was afraid to sleep. He had no mercy upon any one and received none from others. If he made others cringe before him, he himself cringed before his own fears, and the poor man, groveling before his master, in his turn also forced other men to grovel before him. It was only the coming of Christ that brought realization that one must be merciful, and in the giving of mercy, found freedom, at last, even from slavery. It is perfectly true, as the Lord said, that in proportion as we give, in that proportion we receive.

St. Matthew 5:8

Happy are the pure in heart: for they shall see God.

This should be translated as follows: "Happy are the thoroughly honest (Katharoi) at heart, for they shall see God." The word for pure is "Katharoi" in the Greek and means clean, spotless, unsoiled, free, and genuine and honest. Translators have given us the idea that this word "pure" referred to the innocence of a little child. Remember that all virtues are virile and positive and alive. Such an idea of purity is puerile and unworthy of a man. Jesus, working in the field of men and women, was talking of a real virtue. A child is near God, but the grown man must possess knowledge superior to the child in order to overcome temptation. Are you sincerely honest from day to day? Have you tried to be honest with the world, with yourself? This does not mean brutally honest, in a way such as would compel a man to make anyone feel unhappy in his presence, but honest before God and man. If you are honest with yourself, happy are you, for Christ says that you shall see God, face to face, and talk with Him, openly and in secret. Jesus possessed this power. He was perfectly honest with men and with God, hence He talked as freely and openly with God as he did with his neighbors. And Christ came to show us how we

could do this also; that in proportion as we were really honest, in that proportion did we see God and only in that proportion.

Matthew 5:9

Happy are the peacemakers: for they shall be called the children of God.

Here again Jesus Christ tells us how we can be really the children of God. Happy are you if everything that you do or say is directed toward peace. When we look back and see how the Church has brought to the world wars and rumors of war, we are astounded that there is any Church left at all. The test of the children of God lies in the work of a peacemaker. We might say that this is one of the greatest virtues of them all, for the greatest privilege you could possibly have is the privilege of being called the child of God. Christ shows us that the way to be called the child of God is through efficiency as a peacemaker.

CHAPTER VI.

The Law of Rewards

THERE is a game played by boys today to which I will liken this generation. It is called "Hitting the Iceman," and is played by boys in the following manner: A group of youngsters surround one of the fellows who is "It." The boy who is It turns his back to his playmates, and, covering his eyes, waits patiently. Then one of the gang, making a ring on his back, invites anyone of the onlookers to punch the boy within the ring. The boy playing It turns immediately and accuses one of the fellows of doing the poking and metes out a punishment. No one says a word till the punishment is declared. If the boy is right in his judgment, the accused boy performs the tricks according to his decision, but if wrong, the accuser does the stunts himself.

This game closely resembles the game of life, only that the law of life always works against the accuser. Each man determines the amount of

love he shall have, the success that he is to attain, the forgiveness that he is to receive, and the happiness that will come his way. He does it in his attitude towards others. This is the natural Law, as laid down by God before we were born. It is like the law of attraction and just as certain, as every action has a reaction.

Jesus Christ said some mighty truths, which we must consider if we wish perfection here or hereafter. Natural and spiritual laws work in just the same way, and he who understands the one should be able to appreciate the other. Take the Golden Rule as recorded by the Evangelist and you will see what I mean: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Now, let us read the Golden Rule as it operates in the lives of men. We shall then see that it is a law in operation and as binding as the laws that govern the physical operation of the heavenly bodies. Read the Golden Rule as follows: "Therefore whatsoever things ye do to men, *even* that shall be done to you: for this is the law and the prophets."

This law may be consciously obeyed or not, but it is binding on everyone. No man can escape

the consequence of his treatment of others. For lack of a better description, I have called this process "the Law of Rewards." Jesus spoke of seven or more common, every-day conditions that all men face day by day. Let us look into these simple admonitions for our material success as well as our spiritual uplift.

Jesus put spiritual things and material things together and married them for life through the divine Father's love. Love, and you shall be loved. Give and it shall be given you by others. Judge and you shall likewise be judged. Generous honesty is openly rewarded. Forgive and you shall be forgiven. Serve others and you shall be served. No good deed done in the name of God is ever hidden, but is openly rewarded. There are other admonitions, but these are sufficient unto today's lesson.

Having discovered the principle underlying all actions, moral and worldly, let us set to work diligently and reap the harvest awaiting us in the shape of reward for service, while we live. Think for a moment of the beauty of the law of life governing all moral actions! Man is his own wage-giver, as well as his own judge. It is like a heavenly Piggly Wiggly where every man stands

daily before God and helps himself to sorrow or happiness, to success or failure, to criticism or helpfulness, to health or disease, to smiles or frowns; and if there be any other reward known to man, man is the dispenser to himself every moment of his earthly life. He sets his own salary as certainly as he builds his own home. There is good luck to all who strive, and success to those who will try to understand. The law of rewards is as inevitable as the law ruling the universe. Some people have stumbled upon it and unconsciously succeeded. Now comes the day of understanding when everyone may read and perform successfully under the leadership of the Great Master, Jesus.

Let us take the law governing Love. Jesus commands us to love our enemies, because there is great reward in so doing. The greater the loving, the nearer is God to man. Even the animals will not bite, nor will the snake harm, nor will the bee sting you, when you have learned to love supremely. The plants will even catch your vibration and respond more wonderfully to your touch of love. All nature will conspire with you to capture the world. You will then be like God, known by all animate and inanimate nature.

Your eyes will radiate power and attraction; nature will be your helper and never your enemy, when you have learned to love your enemies. The beasts will catch an odor of your love fragrance and fight for you and never against you. The law of rewards, touching supreme love, is past man's understanding. Think of it. Nature rewards you with devotion of plant and flower, tree and grain, tiger and dog. The animals reward you by becoming your friends and subject to your command. Daniel understood the law and lived in a den of lions. This was no miracle, but just the working of God's law of reward for purity of loving. If you wish to be loved, *then love*. If you wish friends, then be friendly.

Love is active; he who is lazy has ceased to be a lover of either God or man. Love is positive and ever gives out its fragrance like an eternal flower. Love is filled with service, just as radium is filled with light. It never loses its power though it daily gives out the hidden rays of the sun. The man who loves supremely will daily increase in the power of the Son of Righteousness as he radiates kindness. He who is stingy and holds his little hates, accumulates more hate and malice. Who wants to be bothered with carrying hate,

bringer of disease and death? Cultivate more love than any man you know. Go the limit on loving and so measure up to the stature of the character of your leader, Jesus. Even accidents will disappear; as God cannot have an accident, so neither can you, if you love supremely. You may suffer for others, but that suffering will be freely given and not forced upon you as though you were a house-slave to an imperious master and tyrant.

Take the injunction, "Judge not and ye shall not be judged." The man who freely dispenses his criticism in blasting words or in gossip, is likewise criticised and gossiped about. The scorner is always scorned. As a man judges others, in prejudice and contempt, so will men judge him. His presence will not be acceptable in the Kingdom of God. Man stands daily before the bar of judgment and pronounces his own sentence to perdition or to life. This judgment shall be as we deal with others. If we are fair, then fair play shall be ours in abundance.

Think for a moment of this new way of judging men. God is the Supreme Judge and, gently looking at us, takes our own word for what we desire to do with ourselves. If we at heart are great accusers, then will our punishment be as

we deal with our fellows. Oh, what a Just Judge! Can He be any more just? We shall hear—yea, do now hear—the loving Father saying, "Out of thine own mouth will I judge thee."

Man is judged according to the expression of his inner feelings. There are no mistakes in this kind of judging. Yea, nature also judges us daily by placing on our faces and bodies the marks of what we are. Red noses indicate intoxication either from within or without. Furrows and frowns, gray hair and fat jowls exist because we are law-breakers. Men judge us by appearance put there by our dispositions. We deceive only the deceivers. There is a saying that we cannot fool dogs and children. Our punishment lies in our estimate of others. Do you thirst to get even with someone? Then will others unite to get even with you. If you are misjudging your enemies, so are others misjudging you. This is the law, and wise is the man who, seeing it, abides sympathetically by the great rules of life.

There is another great law, worthy of our consideration. He who gives of his time, his money, or himself will receive in kind: "good measure," pressed down and running over. Much has been written about tithing, but few have ever explained

the law underlying it. When you generously give out money from your purse there comes a vacuum and God fills the vacuum. He who gives a tenth of his income to the Lord will be rewarded in kind an hundred fold. He will not only have a return of the money through accumulating more money, but will never want nor will his children beg bread. He who really gives generously to the Lord becomes a partner with the Father in the great business. The Father knows what is needed and will supply it more generously than any earthly Father can, because He possesses it more abundantly than any earthly father. He who gives unstintingly of himself will have the service more unstintingly of man and God. Generosity is a wonderful bringer of rewards. "With what measure ye mete, it shall be measured to you again." You cannot cheat the law, for it always works against the lawless, and for the law-abiding citizen. In fact, the law of God is for the benefit of the citizens of God. God cannot be mocked, because His eyes see where even His law is in force, and you are judged accordingly. What a wonderful law! You are the dispenser of all the gold or the grace that flows into your pockets or sweetens your disposition.

Mr. Business Man, look for a moment at the law of business. If you sell potatoes, strive not to keep a few less than the pounds you are selling, but add a potato; in like manner will man add to your measure. A pleased customer means an increase in business. Generosity in giving means reward to you. Generous honesty carries with it unlimited success.

Here is another great truth hidden in the words of the Master: "Forgive and ye shall be forgiven." Innumerable Christians have lived their lives poor in God's rewards because they have never known that an unforgiving heart cannot be forgiven by God. A forgiving heart always lives in the presence of God, for the owner of such an organ is always loving. Perfection is measured by the power to forgive freely. The nearer to God the easier to forgive. Vindictiveness, Treachery, Revenge are but some of the unlovely children of an unforgiving heart. Jesus exemplified this characteristic all the days of His life. God is always forgiving. Woe be unto us if He should ever cease to forgive. All flesh would perish immediately. The natural law is interwoven with the spiritual law; you cannot separate them.

For the life of me I cannot see how a great student of natural law can miss seeing the spiritual. I believe that it is possible to experiment with the moral law and find out the truth about it just as it is possible to experiment with the physical law. Scientists have been fooled by false teachers telling them that natural laws and material things are apart from spiritual things. This is the greatest lie ever placed on the world by the theologians. All laws are of God and are spiritual.

Physical creation is sacred with God as well as the creation of the highest spiritual life dwelling in the physical. Mortal mind, as some have called the natural, is never at variance with the mind of God. God cannot forgive an unforgiving heart. Nor can God answer the prayer of an unforgiving soul. He who is not reconciled with his neighbor is not in harmony with God. He will remain there by his own consent because he is unwilling to forgive. He builds a fence of hate about himself and shuts out God. Forgive, and your reward is the favor of the Father in heaven and the love of all men who also are in harmony with God.

He who serves others will, in turn, be served. Jesus came not to be ministered to but to minister.

He owned no home because He desired not to, but no man ever had such loving service tendered him. When Simon refused to give Him the common courtesies of the house—water and a towel—a woman came and, kneeling at His feet, washed them with her tears and wiped them with her gorgeous hair, pouring on those tired feet an expensive ointment. His clothes were provided for Him as well as all the food He could eat. He was dined and clothed, and companioned by rich and poor alike. When he laid down His life, He was attended by rich Joseph and placed in a wonderful tomb. His advice to the world was: "He who serves is always served." Christianity is founded upon service. Service has great rewards in kind. Happy is the man who has learned to serve lovingly. Business men have come to see that good service pays in dollars and cents. The kings of old did not learn this lesson. They believed that it was their divine right to demand service, with no obligation to give it. God is the greatest servant of all. He never sleeps, but works day and night for this old world. God thinks it no disgrace to be a mechanic or an architect. He serves in every capacity and asks only that we do likewise.

Here is another great outstanding law of reward: He who does a good turn, even in secret, shall be rewarded openly. All good thoughts sent forth for others clear the way for good thoughts to enter your home. Even if your right hand does not know what your left hand is doing for others, you cannot escape open reward. Not only will there be a satisfaction, but also a reward greater in kind than the deed performed. Jesus knew this and abode in the law. He asked men and women repeatedly to be silent regarding His deeds, yet the more He suppressed them the more they were noised abroad.

This is not strange, for it is the law. Something else happens to the soul that secretly does deeds of kindness. The character of the secret benefactor is beautified day by day. In due process of law all this beauty is written on the face and in the walk of a kindly soul. There is nothing hidden that shall not be disclosed. The very things you eat leave their mark for the discerning to see. The glutton shows it in his figure, the drunkard in his eyes. The thief has a furtive glance. The adulterer is known by women, to whom is given a sixth sense for detecting such men. The body shows every desire and every

longing of the mind. Our very fingernails tell a story of health and happiness. Nothing is hidden. This is the law, applicable to morals and physics alike.

I have had the pleasure of being in the presence of a few holy persons and I felt their beauty of character as they entered the room. Every cell in the human body, being a trinity, senses all conditions in man and beast. Try an experiment if you will and see if the Lord was mistaken. Begin to give secretly to the Church and Charity. Begin, lovingly and sympathetically, to send out thoughts of inspiration to your friends and enemies alike. Watch the results! Give a dollar secretly to some deserving cause and watch many dollars slip your way before the week is over. However, God cannot be fooled in this. The gift must really be given with the purest motive. I have experimented with this for many moons and I have always found that it worked. Ask secretly, knock secretly, and seek secretly and you will be rewarded openly. Decide on what you desire, remembering that as you give, so will the Lord reward you openly.

Let your Psalm of Life ever be: "Lord, teach me to know the hidden law of life. I know that

as I give, it is given to me. All happiness is mine for the giving of myself to others. My faith is only perfect when I have confidence in others as well as faith in God. God always helps me as I help others along the rough highway. No accident can come nigh me if I so live in God with perfect knowledge of my relation to Him, to whom never an accident befalls. No issue can ever overwhelm me when my Faith is in God my Father. He will not only point out the way, but be my companion all through my difficulty. Let the 'blues,' and calamity, and fear, and despondency flee from me forever, for I am the child of God and exist in His loving protection. May I say the Lord's prayer in the spirit that it was given. And let this be my interpretation of it forever."

CHAPTER VII.

Law of Compensation

IN the last chapter, we dealt with the Law of Reward in general, but in this chapter we shall take the text, verse by verse, and try to show the Law of Compensation as the Master outlined it. Let us take:

St. Matthew 5:13-16

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

This we will call the Law of Fruitage. Men cannot gather figs of thistles. In these verses,

the Master showed His followers that they were to be the salt of the earth, or the seasoning for humanity. As the world cannot live without salt, neither can men and women live without Christianity. Christians are not only themselves to possess the life of God, but are to show it by living it. Live so that other men shall profit by your life.

Christ further said:

"Ye are the light of the world." Christ Himself said that He was the light of the world and the life of the world and His followers were, in turn, to be the light of humanity. Not every one that saith unto Me, Lord, Lord, shall develop his kingdom within, but only he who manifests the will (Law) of God manifests the Law of God among his fellows. In other words, there is little use in praying or praising God with lips, if I am a lawbreaker.

If we are showing no light or fruitage, we are not in Christ. It seems to me that during all the ages that Christianity has been preached, men have thought little of example and much of preachers. Today, there is a swing-back; for the young of the land are demanding workers. He who talks on health must himself be healthy. To-

day doctors must practice the virtue of being healthy. The clergy must be strong and lively men as well as kindly, to be dispensers of the life of God, for Jesus was only the light of the world in that He was the life of the world. He was radiant and happy and full of vigor, so that He radiated at every moment the light and life of God. So Jesus calls upon all His followers to let their light so shine before men that they (the world) may see through them the good deeds of God and be made Christ-followers also. Christians must show by their deeds rather than their words that they are abiding citizens of heaven.

If the Church is failing to make converts today, it is because she is not showing forth the light and the life of God in works. We have been too busy talking about the wonders of Christ and the greatness of the New Testament dispensation, the deeds of the sainted and apostolic Paul, as though that condition belonged only to that age. The world is tired of all the talk about Christ and she now demands of the religious leaders power and light on the whole subject. Jesus said that greater things than the things He did we should do, because He went to the Father. If this is true, then there is a terrific responsibility upon

the sons and daughters of men to show forth the fruits of the seed sown by the Master.

I believe thoroughly that the day is coming when men will really do greater things than Jesus Christ and they will do them only when they have improved their health so that they are perfect in body. When they have attained such perfection, they will be a long way on the road to exemplify the Christ mind in a perfect body. When we look back on the plunder and the murder committed in the name of the Church, we bow our heads and pray that God may forgive us as well as our forefathers. Think of the jealousies still lingering in the minds of people, of religious leaders against religious leaders. If Methodism is truly a better religion than that of the Episcopal Church, then its members must be better in character and in health. If the Roman Catholic has the only way, then why is there so much prejudice, destitution and unhappiness in all walks of life in the countries where the Roman Catholic Church prevails? If the immersion of the Baptists is the way to a greater understanding of God, then why are so many Baptists sick and dying, dishonest and unkind? If the Episcopal Church is exceedingly blest because of Apostolic Succession, then why

is there not more Apostolic success? Why are the bishops, the laity and others filling this great church with sickness, distress, bickerings and unhappiness? The day has come, yea, is at hand, when men are judging Christians not by the number of prayers they say, but by the results they obtain through prayer. The religion of Jesus Christ is a real religion, which brings results to its followers. It behooves all of us studying this great subject to improve every moment of our lives in so striving to know God that we may be better than the heathen about us, for it is a very difficult thing to distinguish between a heathen, as he walks down the street, and a Christian attending our churches. One man seems about as honest as the other, both have the same general appearance, the same health; one can't pick out the Christians as being very much better than their heathen brothers. Something is wrong, for if Christ were on the earth today, all men would easily pick Him out as one walking in the light of God; just from His appearance. Christ calls upon us to judge by the things we do and the results we obtain.

The next law we will consider is the Law of Anger and Reconciliation.

THE CHALLENGE

St. Matthew 5:21-26

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Jews had already accepted the teaching of Moses and believed that murder was sin, but they had not considered anger, hatred, jealousy, fear as being contributing causes. In the days of the Jews, murder among their own brethren brought swift judgment for the culprit, but the Master comes along and puts the finger upon the crime by saying that he who is angry with his brother

brings to himself a swift punishment for his conduct. "Whosoever is angry with his brother shall be in danger of the judgment." Literally, this means he shall really come near murdering, here and now. And whosoever shall say to his brother "Raca" (common fellow) and look down upon him in contempt, shall be in danger of the Sanhedrin; but whosoever shall say "Thou Fool!" (Crank) shall be in danger of Gehenna.

Here the Master tells dramatically the story of a man's downfall through anger, prejudice, sarcasm and hatred. The judgment, the council, Gehenna, are but symbols of the gradual degradation of the person who persists in looking down upon his fellow men. The first word, Judgment, refers to a small council of men. Anger, carried on, spreads into a bad attitude of mind so that it reaches beyond you to the rulers and the judgment of many men. If a man persists in his miserable, contemptuous slandering of his fellow men, a larger group will begin to judge him and he will fall in the estimation of his best fellow citizens. If he still persists in despising his fellow men and gossiping and sneering and openly laughing at his brothers or enemies, he will be thrown by his brothers into the refuse dump of their minds, the

Gehenna; and just as the City of Jerusalem had a dump for burning rubbish the dead bodies of criminals and other offal, so shall the man who persists in his anger and hatred become a mere outcast among his brethren. Uncontrolled passions lead to the discard, not for the other fellow, but for yourself, alike with God and your fellow men.

And now comes science and tells us that Jesus knew what He was talking about and that it did not refer to a final world, but merely to what happens to a man in this world who is consumed with anger. Jesus Christ was the greatest psychologist that ever lived and He struck the nail on the head. The Master was perfectly correct. Anger, hatred, sarcasm, worry and other conditions force the adrenal glands to over-secrete into the blood stream and that forces the liver to secrete sugar into the blood, which tightens the muscles and hardens them to a tension. Anger, hatred, sarcasm and such things affect the glandular secretions of the body, forcing the acid secretion to eliminate more than it should and the alkaline secretion to do nothing whatever, so the body becomes unbalanced and the mind also. Continuous worry, hate and fear bring wrinkles upon the face, a stooped

condition of the shoulders, weakness of bone and muscle, indigestion, constipation, headaches, inefficiency in work, and a general breaking down of the whole nervous energy, which in time, brings a man to bad estate before his fellows and, finally, to death. Men are executed for murder; so are men who continually get angry, for they commit slow suicide.

Now, my dear friend, after reading the records of Jesus, you see how the man who is angry with his brother is in danger of discard, hence:

St. Matthew 5:23-24

Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Here Jesus speaks of the altar, which is the heart of man, and he who brings his gift to God, asking God for a boon, and finds himself kneeling before it with a grudge against his neighbor, is warned by Christ that he had better get up and try to be reconciled with his brother before he can expect to get his desire. Better not to pray

at all than to attempt to pray with an unforgiving heart.

Jesus Christ exemplified the forgiving heart over and over again. When He was asked by St. Peter if a brother should be forgiven seven times, Jesus said: "I say not unto thee until seven times, but until seventy times seven," meaning that after a man had forgiven another man four hundred and ninety times, it would become a habit with him so that he would continue to forgive his brother, no matter what he did. And we find that that was one thing that made Jesus superior to the whole human race—His ability to forgive His fellow men.

For example, Jesus, as a little boy, twelve years of age, came to the temple, to dedicate His life, as every Jewish boy did, to God. He became so interested that He forgot everything. His mother and Joseph started to return to Nazareth and He remained in and about the Temple, asking questions of the learned men, astounding them by His questions and answers. His mother was angry, and doubtless she had a right to be angry. But there stood before her a little boy who had certainly wakened to the fact that He was His Father's child. He asked His mother a question,

without anger, and without any hatred. He said: "Wist ye not that I must be about My Father's business?" He forgave her petulance and did the most marvelous thing: He went down to Nazareth and was subject to his parents and to their authority for eighteen years. He forgave His mother and Joseph for their chiding and became an obedient child to these two people and was subject to their crude interpretations of the Mosaic law. He knew that much that He was told was absolutely wrong, for afterwards, in speaking about it, He said this: "Ye have heard it said by them of old * * * * * but I say unto you—"

In other words, Jesus was continually forgiving His parents and the world for their offenses against the Father or Himself. He never exhibited any anger, but quietly and sympathetically showed the world the right way. Take, for instance, Jesus before the High Priest. Peter had followed Him into the common hall and had been chided three times concerning his intimacy with the Master; each time he had denied it vehemently and the third time, he swore an oath in his denial. Happening to glance at the Master, he beheld Jesus looking at him with compassion. In the

eyes of the Master, he found compassion and love and forgiveness and Peter went out and wept. This is, in my mind, the greatest exhibition of ability to forgive ever shown to the world. He was mocked and buffeted by one of His own, and in spite of that He looked upon His own with love and forgiveness. In the Lord's Prayer, He distinctly tells us that we can never be forgiven by the Father until we have learned to forgive those who have wronged us. Loving itself rests in the forgiving spirit. Jesus is the best photograph of God ever given to the world and he that would possess grace and power and knowledge and understanding must know that the way lies along the road to a forgiving heart. It is the quality of God, so rare among men, but so marvelously portrayed in the life of the Nazarene, who is distinguished for that quality more than anyone. Other men have loved, other men have had truth and power, but no man has ever shown the quality of a forgiving heart like the Master, Jesus Christ.

Therefore, in speaking of this quality of forgiveness, nothing will avail until you have learned this great lesson. People say again and again: "I pray and my prayers are never answered." I

ask, "Do you forgive your fellow men?" and they invariably answer me "No." Then I say to them, "Do not pray any more; cease praying until you have learned to forgive." Leave your gift at the altar and go and be reconciled to your brother. Go as fast as you can and find him and be reconciled to him or else your gift and your prayers are of no avail.

Again, in the law, as written in Matthew 5:25:

Agree with thine adversary quickly.

Christ says: "If we are so stupid as to persist in our obstinacy and hatred, we shall find ourselves outside the pale of God completely." Matthew 5:26: Further light on the reward of anger:

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

In modern language, this means this and this only: He who has wronged anyone, by word or deed, must right that wrong or remain a prisoner until he has righted it. He who remains with an unforgiving heart, makes himself a prisoner, surrounding himself with encumbrances that will hold him to the ground and impede his progress

towards God and man until he has freed himself by doing the best he can to right this wrong. I verily believe that more than half of the world is in slavery of this kind.

Nature teaches this: We must learn to free the other man before we can ourselves be free. In fact, liberty depends upon a forgiving heart and our ability to pay to the uttermost our debts to our fellow men. We can never, never be free ourselves or have a happy heart until we have freed every man and every woman we know. This means that the husband must free the wife and not spy on her and the wife must free the husband and not spy on him. I know a young fellow who wronged a young woman. He laughed at it and thought lightly of it, but he did not know the law then. He thought he was free; the young woman had paid the price, but all his life—and he lived over fifty years—he was a slave to the wrong he had committed. I have seen that man burdened with a burden unending during all those years. He thought he was free. The young woman seemed to be bearing the burden, but of the two, he carried the heavier. He never had peace during his life. He seemed to prosper, at

times, but he was never mentally free from his wrong-doing.

We cannot be free until we have freed the other fellow from his burden, and we literally pay everything in the course of our lives. We must be willing to reconcile ourselves with our fellow men, to right the wrong we have done and to forgive every man his debts. Such is the law of reconciliation.

CHAPTER VIII.

Moral Laws

NEXT we have the Law of Purity, Matthew 5:27-32:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should parish and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut if off and cast it from thee: for it is profitable for thee that one of these members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Here in these verses is recorded the word of

the Master on the purity of the body. The Jews knew that adultery was forbidden under the law of Moses, but impurity of heart was possible under that law. The Master struck at the roots of the sin of adultery by saying that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." This is the problem that humanity has been unwilling to solve in the Lord's way. In other words, the Master said that if you lust after a sensuous act, you are guilty even though you have not committed the act. Now, suppose you have labored mightily to keep yourself clean and to down the thoughts of lust and have refrained from the act but still carry the lust-thought and no one but you is the wiser? You are still a sinner before God, because Jesus tells us that we must get into the state of mind where we are clean.

Let us reason this out from the Father's angle, which is the angle of perfection.

I believe that all real love has its roots in the sex glands, but that the tree of love, growing out of those roots, progresses through the heart, the mind and the spirit of the man. So, here is the tree of life, with its roots in the dirt, springing

up, pushing its trunk out in the air and spreading its branches to catch the rays of the sun and breathe in the air. So the love quality of a human may have its roots in the soil, the flesh, but the branches are of the mind and the spirit and they give it life and vitality. The tree cannot live with the roots above ground nor the leaves beneath the soil. Neither can love live with the sex urge the dominating element in life. The man who lets his lusts rule him will be in the discard, Gehenna. When a man lets the roots become the whole urge, he will perish as a man and die. The sex urge has its place, but not the first place in a man's life. Keep the roots in the ground, where they belong, and let the refined love of the man, purified by common sense and the power of the spirit, come forth. Until a man does possess that balanced love, deep as the glands but high as the spirit, he is really worthless and fit only for the refuse dump. That is what happens to the man who lets the roots push to the upper air. He perishes as man and becomes lower than the brute.

Pure love might be compared to a battery. The plates are submerged in acid. Acid is necessary for the life of electricity. The end product of

the battery is light, power, color, and health-giving energy. Each thing in its place produces marvelous results. Men do not scatter the acid upon the sidewalk, but rather keep it stored up, submerged about the plates. Such is the sex-life; essential in power, in love, and in all things that are good. But when taken from the battery of life and thrown about, it burns and destroys.

Talking about marriage, let me dwell for a few moments on this estate of man, established for the benefit of the family, the propagation of the race. In the Church we call such an estate Holy Matrimony. Let me say that there are very few sacraments of Holy Matrimony performed. When that marriage is really holy, it is found in heaven, and the love tree, though it has the roots in the glands, has its leaves in the spirit. You cannot separate a man from his love, but his love must be in heaven.

Let me give you the state of mind you must be in to receive that heavenly sanction.

Can you marry the lady of your choice, loving her intensely and at the same time, unselfishly? Can you say to her: "My dear wife, we are now married. I give you your liberty. You are not my woman, nor am I your man. You are a free

human being; we are bound together, under God, for a great work, to our mutual comfort and the upbuilding of a home worthy of Christ?"

When you are really able to say that to your wife, and she to say that to you, you have freed her and she has freed you, and only then is it Holy Matrimony. Therefore, the young man who makes his love a holy thing must give his beloved her freedom.

Many young people tire of each other shortly after the newness of the flesh attraction has worn off. If love is not founded or grounded on the highest spiritual conception, these young people are bound to drift apart.

Therefore, I say without fear of contradiction that there are many marriages, but few Holy Matrimonies. Many marriages, though performed by the clergy, using the words of God, are not Holy Matrimony. Man cannot make marriage holy; only that which God joins together is Holy Matrimony and God cannot join together two human souls whose loves consist only of sex attraction.

What a world this would be if a priest were capable of saying a few words over two young people and making it Holy Matrimony! This

doctrine is not true and never can be true. It is the man and the woman, standing before God, realizing the wonder of love, merged in their body, mind and spirit, who are really joined together and cannot be severed. This is the law of purity and it is not impossible of attainment. This is what Jesus meant when He said that He that looks upon a woman and lusts after her cannot be a good citizen. He must be in such condition of mind that he is not disturbed about those things.

In speaking of the sex problem, I will say that I have had a great deal of experience and I have found that in the majority of cases, it can be solved by the simple process of cleansing the body through a fruit fast, for many young people are suffering from a sex urge because of the conditions of toxemia in the colon. When the colon is stuffed with debris, it pushes against the genital organs and causes irritation and false appetites. I claim absolutely that there would be fewer sex problems if young people were healthy in body, mind and spirit. All mothers should be careful to keep the body of the child clean during the days of puberty, since through the whole body and mind new sets of glands are coming

into play. During these days of sex development, the child should be very carefully fed. Denatured foods and an abundance of sweets should be denied and great amounts of fresh vegetables and fruits should be fed to him and much exercise taken. During these hard days of adjustment, youth suffers greatly by acid poisoning.

The adulterer and other men of this kind are to be pitied, to my mind; they are suffering from poisons. Jesus came into the world to show men how they might live like men and solve all problems through proper living. The reward of properly placed sex urge is success in life, happiness in the marriage relationship, perfection of the body and honor in the neighborhood. It is worth striving for and it is possible for all men to attain it by God's help in disciplining the appetites.

The Law of Simple Honesty—

Matthew 5:33-37

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

Nor by the earth. for it is his footstool; neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil.

In these words the Lord gives us His method of dealing with another. He who makes vows or promises places himself under obligations and their penalties. Swearing, promising, and vowing refer to the future as though one were not able to keep his word, but Christians should so deal with their fellow men as though when a promise is once made there is determination to keep it, knowing that God is a partner in the action. So the Christian, in dealing with his fellow man, must speak simple words. The reward is great. Respect comes to the man who has learned to be perfectly honest. He is freed from evil completely and no man can harm him. All men will deal with him as he has dealt with them. He will overcome evil by doing good.

The Law of Non-Resistance—Matthew 5:38-42

Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

The world has always rewarded evil for evil and is still doing it, although Christians are warned by Christ's teachings not to do it. Most of our laws are made for the punishment of crime; they should be for the education of the criminal. Unfortunately, the law of Moses is still in vogue. We demand evil for evil.

Evil in the mind of the Master was a negative thing and came from ignorance and a sick attitude of mind. Jesus realized that punishment would not overcome evil. When they hanged little boys in England for stealing rabbits in a rich man's forest, the authorities did not stop poaching nor lessen the attack upon the rich man's property.

I believe that a crime is committed because of sickness in body and mind. I believe the Christian world should acknowledge this. Even here, in our wonderful country, prisons are not correcting crime, but often encouraging it. It is a

very difficult thing to make the world believe that the only thing to do with crime is to educate the people in the laws governing health. Two thousand years ago, Jesus stood before men and taught them the law of non-resistance as the only law whereby men could conquer the world. The doctrine of non-resistance is plainly this:

All evil is perversion of the mind and body into useless channels, so get the right use of the mind and the body. A man cannot, through harshness and unreasonableness, be made a better citizen. If the poor foolish one knew differently, he would not act so stupidly. What do you think are the thoughts of most murderers, after they have committed their crimes? Remorse that eats them up to the end of their days. In a moment of hate or unreasonableness, they slew. What do these men need? Beating them will not heal their minds of their wounds. The doctrine of non-resistance is the doctrine of sympathetic reasonableness in dealing with our fellow men. The Oriental in our Lord's day, was constantly flying off at a tangent, sputtering and threatening and getting worked up. In the story about a shirt He referred to some of these things that were perfectly foolish. Let's look at this story of the shirt. The

shirt that our Lord talked about would be worth in our money about fifty cents, perhaps a dollar, and if a man gets into a dispute over a fifty-cent shirt, why make a fuss? Why not give him your mantle or overcoat? The intrinsic value is as nothing compared to the litigation. He was right. Three-fourths of all lawsuits in our courts are foolishness; better settle amicably.

In our Lord's day, men were compelled to serve as carriers for the Roman authorities. Can you see the quarrelsome Jew, proud and haughty, arguing about the advisability of acting as a courier for the government? Look at the picture! Can you see the Jew fighting against it, and the soldier kicking him along the road, for that is what the government soldiers did to men who refused to carry the pack. If, instead of arguing and fighting and getting into trouble, the Jew had said to the soldier: "Yes, I will carry this a mile or I will carry it two miles. I will deliver it anywhere you want it delivered"—is it not reasonable to say that in nine chances out of ten, the Roman soldier would not have cuffed and kicked him, but would perhaps have given him assistance?

The doctrine of non-resistance is not a foolish doctrine; it is the sanest advice a great leader

could give to His followers. We have quarreled and fought and torn each other asunder; we have cursed and abused our brethren and have gotten distress and sickness and utter unhappiness of mind and soul, and have found, after it was all over, that it could have been avoided. Give to him that asketh thee; go two miles with him that wants thee to go one. This does not mean that I am to cringe and crawl before anybody, but it does mean that I must have sense and sympathy with my fellow men. Supposing we had been sensible and sane in that last great conflict? What a difference! Our beloved boys would not have been killed and the whole world at this moment would not have been enslaved to greed and to misjudgment of the leaders. Our unsympathetic unreasonableness got us into trouble and we are still paying war debts. This generation and the next must learn the lesson of the Master that the doctrine of non-resistance is the sanest thing ever put up by any man to any group of men. The law of non-resistance is the law of honest, sympathetic fair play, broadmindedness, in our dealing with our fellow men.

THE CHALLENGE

The Law of Love—Matthew 5:43-48

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

In these verses, the Lord shows us how to conquer our enemies. How? By loving them, for love loosens both you and the enemy from wickedness and brings him willingly to your wishes. Love is the very essence of God Himself. What an easy thing it is to learn to love! All men possess the power to love, and Jesus asked us to love even our enemies that we might be like God Himself, powerful and merciful. All mankind is capable of cultivating this grace of God and should cultivate it. No man is so low in the walk of life as to be found incapable of great love.

The only trouble in the world is that few practice it through. Some know love merely as sex love. Love is as deep as the glands and as wonderful as the spirit of man.

It would be useless for me to write a long article on the quality of love, as this has been written upon by more people than I could mention, but I do want, in passing, to point out the relationship between law and love. Jesus said over and over again that if we loved God, we would keep His laws, implying that if we do not keep His laws or His commandments, we do not display any love for Him. Love is the fulfilling of the law. This was taught by the Old Testament teachers and Moses brought it out very distinctly in the Second Commandment when he said:

> Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth:
>
> Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
>
> And shewing mercy unto thousands of them that love me, and keep my commandments.

Heredity, That Second Commandment

The Second Commandment is wonderful in that it gives a promise, and holds out hope to the victim of sin. That promise is even more wonderful to the children of men than the one in the Fifth Commandment. In the second, Moses gives hope to all of us who are suffering from the taint of disease contracted from our progenitors. In this commandment, he shows us the way out of our disease back into perfect, radiant health of body. Let us read the Second Commandment:

Thou shalt not make to thyself any graven image. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me; and show mercy unto thousands of them that love Me and keep My commandments.

Here we have the secret of the fall exposed. Adam fell because he worshiped the creature instead of the Creator, breaking the law of his body, through false appetite, lust of the flesh and pride of the eye. For doing this, Adam died and his children have continued to die, not because of Adam's sin, but rather because man continues to worship the creature and disregards God's law.

For Moses claims that the taint handed down to the next generation may be overcome by loving God and keeping His Law.

Thank God for His light on this subject. We shall try to explain the Second Commandment. Moses connects worshiping of images with tainting the flesh. He is right, though few men have seen the connection. When we worship any person or thing we do it with all our hearts, our minds and our imagination, and Jesus so called upon us to love the Lord our God. The ancients understood this very readily, for their sacred rites were always connected with the sex impulse, the taste of the mouth, and the sight of the eyes. When men worship they do that act, if done properly, with the whole body. All worship was and is centered around the physical experiences. The rite of circumcision was connected with the sex organ and the sacrifice with the appetite. So today the Holy Communion is connected with the appetite, and baptism with cleansing the body. Therefore, if a man is only worshiping images instead of God, he will fall in the flesh.

Sin is, therefore, first, a wrong attitude of mind toward God, which leads to extravagance of the flesh in time, by letting the appetite choose false-

ly, the sex glands dictate, and the pride of the eye carry away. Parents already tainted add more taint to make good measure and hand it on to their children, who in turn do the same, till that particular tribe is wiped out. The children born of such parents or grand parents or progenitors further back, inherit disease, consisting of bad teeth, marks, deformities, and a foul blood stream. This taint, if not stopped within a few generations, brings about degeneracy such as William Hickman possessed.

When a diseased blood stream continues to pour its vile content every minute upon the delicate brain cells, it destroys the tissues of the brain. Hence, moral degeneracy comes to destroy the offspring of diseased persons. Such is the terror of the law of hereditary taint, to those who continue in opposition and hatred to the extended love of God, and who are in perpetual disobedience to the Law of the body.

So the commandment continues, "and visits the sins (unloving attitude towards God and disobedience to the law of the body) of the fathers upon the children, unto the third and fourth generation of them that hate Me (continue in sin)."

Those who hark back to Adam and his sin, ex-

cusing themselves, are using a negative instead of a positive teaching. The last half of the commandment is wonderful with its promise to sin-afflicted and tainted humanity. Everyone can recover and become pure and clean by a new process, which is outlined by the Lawgiver in the words, "and show mercy unto thousands of them that love Me and keep My commandments (laws)." If this is true, there is hope for everyone.

I believe that this is true scientifically. Most men have been misled by the word commandments. They have thought of those commandments as found in the moral code. As a matter of fact, you may keep the letter of the ten commandments and die of hereditary sins. Many men kept the Ten Commandments and were outcasts and filled with disease. Why? In the first place, they had no love in their hearts for man or God. And in the second place, they hated those who opposed them in religion, business or opinion. And in the third place, they broke the law of the body, every day. They did not keep the Second Commandment.

Let us look at the soundness of this teaching. It is known that love makes the organs of the

body function normally under normal conditions and that hate makes the adrenal glands secrete an overdose of its fluid, bringing discord to the harmony of the glands. Further, under the rule of hate there is always an oversecretion of acid in the system. This acid condition in the body deadens it. After this, the cells will not throw off the poison as freely as they should. The scientific conclusion is that hate kills and love enlivens. Therefore, he who desires his physcial organs to do their best must cultivate cheerfulness and love, and banish all pessimism and hate. The attitude of mind counts greatly in the search for health.

Now comes the question that must be answered. How can I love God, whom I have never seen? He who loves his brother or his neighbor, or his enemy, loves God. Therefore, in seeking God's love, seek it through those about you and you will find the love of God wrapped up with every loving act done in His name. Many men are sick and ill because their minds will not accept a loving attitude towards all men. He only becomes master in his own house when he has a right attitude of mind toward the world and God. Then will all the organs begin to work for him and not against him, then will all nature use its influence

for him, then will the heart, spleen, liver and intestines function in a harmony born of God Himself. To live and to overcome death, one must love one's enemies as the Master directed, worship God and keep the law. What law? The whole law of body, mind and self.

You see that in order to overcome the taint, one must not only worship God, but keep the law. A man might love God, worship Him and keep the Ten Commandments, and die early with a taint. As a matter of record, this is what many of the saints have done. So-called godly men have often thoughtlessly broken the law of the body and died for that disobedience, thinking that they were pleasing God. I cannot see how they came to that conclusion. The law is: that saint or sinner, child or man, heathen or Christian, dies when he breaks the Law of Body, Mind, and Spirit.

Christians are often the greatest offenders. It is a shame that it is so. They never knew that the Second Commandment had any reference to their appetites. Before the world can receive the Christ, it must learn to respect the law of the body. If the world will not heed, then it will die. It is right to love God through loving one's neighbor. It is wonderful to keep the Ten Command-

ments. But to keep the whole law governing one's body, mind and self, is a guarantee of freedom from that hereditary taint. It is a pledge given by God Himself that you will live indefinitely.

CHAPTER IX.

Prayer and Self-Sacrifice

The Law of Alms-Giving—Matthew 6:1-4

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeith in secret himself shall reward thee openly.

IN these verses, the Greek word standing for the word hypocrite is really the word that ought to be translated into our English "actor" and we should substitute the word "actor" for all words in the English Bible that are written "hypocrite."

Jesus described to His disciples the true method of almsgiving. He that expects to receive a re-

ward from God in money or happiness or greatness of spirit, must confer this almsgiving without grasping.

In speaking of the actors, He said that they blew trumpets before them that all men might know that they were giving alms; He said that they received rewards, but that these rewards amounted to nothing as compared to that received by one who gave because of his love for his neighbor—love for people.

Law of Prayer—Matthew 6:5-15

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things he have need of, before ye ask Him.

After this manner therefore pray ye: Our Father, which art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

When God created the world, He placed it under law and there is a law governing prayer and its effectiveness plainly defined by Jesus Christ and is as easily understood as the law of gravity, telegraphy or any other natural law. The reason for unanswered prayers is that people are unwilling to pay the price demanded of them. In the first place, they have a very wrong idea of God. They think of Him as afar off when really He is within our bodies, at this time. Others think of God as they do of an ancient monarch; in fact, the God of most Christians is a Caesar on his throne, an old, irritable and grouchy person, before whom one must crawl and grovel in offering prayer for fear the old grouch may be unwilling to listen. Many persons plead with God for mercy, forgetting that God is mercy and that we need not beg of Him for mercy, for He

is mercy itself. When Constantine became a Christian, or pretended he was a Christian, he almost destroyed Christianity, for he substituted an earthly monarch for a heavenly one, and the Church has been in chaos ever since. Many cannot get away from the idea of the kingship of God, whereas, as a matter of fact, God is the most democratic person in the whole universe. He not only made the world, but is running it. Jesus, even in His day, worked as a common laborer. Jesus was not ashamed to be a carpenter, nor is he today, and therefore He continues to bless all work, including manual labor, since He works night and day.

On several occasions, the men of our Lord's day tried to make Jesus a king. He always repulsed that idea, for He had come not to be served, but to serve others. One of His last acts while on earth was to gird Himself with a towel and wash His disciples' feet, the most menial task any slave could do in our Lord's day. As long as Christians look on God as a monarch or a king, sitting upon a throne, judging all men, harshly or unharshly, they will never be able to understand or get close to God. God is not a monarch, but a father. Many Christians in their

prayers treat God as though He could not enter into everything we do, whereas Jesus taught us in all of His discourses that God is most interested in every way, yea, more interested in the things we should have than we are ourselves and that He takes count of the very hairs of our head. Other Christians have taken it upon themselves to frighten the world by placarding God as a terrible monarch. Many of us have seen signs along the highway, as I noted repeatedly on the road to California, "Prepare to meet thy God!"—as though God were some terrible person, ready to devour us if we make the slightest slip—instead of teaching men that God is a father, loving and interested in His children at all times. Others have held up a threatening hell, offering, on the other hand, a bribe of heaven. Jesus Christ repelled this idea; He refused to accept the second temptation which the devil offered him upon the mountain, asking him to jump from the pinnacle of the temple. In other words, when the devil asked Jesus to frighten people into good living, Jesus repulsed that idea completely; He had not come to frighten people but to love them.

Other people have taught that sickness is a matter of punishment laid down by God Himself to

terrify the soul into right living, but we who have anything to do with sick people realize that all sick people struggle *against* the supposed will of God. I know not a single person since I have been dealing with sick people who has not resisted disease with all his might and it is only after he has exhausted all medical knowledge that he settles down in his bed and assumes that pious attitude of one terribly afflicted by God's punishment. What a ridiculous idea this is! If he thought it was the will of God, why did he not submit to it in the beginning? But even to the end of his life, he will try to eliminate the disease. The truth of the matter is that man, in his heart, does not believe that God punishes His children, but has been taught this by some one whom he thought knew more than himself. He has accepted it as his creed and followed it literally.

Other Christian people have thought of God as full of fury and anger at the least little slip and mothers have taught their children that God spies upon them. As a matter of fact, God spies upon nobody. In fact, He doesn't seem to care whether you sin or not, because He has placed the world under a law and that law takes care of lawbreakers without any interference.

Others have taught that God was so angry with the world in the years gone by that He had to be appeased by the blood of His Son, whereas the Master said: "God so loved the world—" (not hated the world) "—that He gave His only begotten Son." To conceive of the Father as being so mean in disposition and horrible in His attitude towards His flesh children that the only way to appease His anger was the offering of His Son is beyond our reasoning and unworthy of an earthly father, let alone a divine Father. The truth of the matter is that the Father suffered with the Son and the Son laid down His life, showing the world that He had the ability to forgive even those who slew Him and that He was not afraid to do His duty.

These are some of the negative ideas many Christians have about God, so they fall short of reaching God's ear. In order to reach God, one must have in mind that God is near, willing to hear, always kind, ever forgiving, able to answer, and really interested in our every-day doings. When a Christian understands this, he will pray without ceasing. In other words, a real Christian will always turn to God, to share with the Father his sorrows and his happiness. We know

by the Master's attitude that He always consulted His Father and retired on many occasions to be alone that He might know the Father's will.

One must be entirely sympathetic with one's neighbor to get into the proper attitude of mind to reach God, for "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is the key to the successful prayer; it is the key to the Lord's Prayer. He that kneels down with an unforgiving heart will arise without an answered prayer. It would be far better for him not to pray than to stultify his soul by praying with an unforgiving heart. There are millions of people today wondering why their prayers are not answered. The secret lies in an unforgiving heart. The door that opens the house, God's house, is called "Forgiveness." The way to God is called "Forgiveness." Jesus exemplified Himself in His own life more particularly through forgiveness than through any other virtue. He never ceased to forgive men their trespasses, even to the very end of His life. Therefore, he who wishes his prayers answered, must never come to the altar in the presence of his Father with an unforgiving disposition. Until he has conquered this, he is out with God and

out with himself, and, further, no man can be entirely free and know the truth as Jesus knew it unless he has learned to free others by forgiving them their trespasses against himself. Therefore, if you want prayers to be answered, approach the altar as Jesus did, with a sympathetic understanding of all men and then, like Jesus, all your prayers will be answered. Let your grudges, as well as your grievances, be left outdoors. The Lord's Prayer is a prayer for life's blessings, given by Christ Himself, and well worth studying. I will not go into it at length, but will try to explain to you the words that have been, in my mind, least understood.

Give US This Day Our Daily Bread.

God has shown us that He is the Provider for all our needs in that He has taught us to pray daily for our daily bread. In talking about natural bread note the ease with which God produces a grain of wheat, which through further process of laws produces natural bread. Man must also learn that the Kind Providence will provide for him abundantly if he, too, follows the Law. Note also that in Nature food is provided abundantly.

There is no lack of food in the natural world. Why then does man not become a partaker of the Lord's bounty? The answer is that man has not learned the law governing God's affluence. In fact, Nature teaches us that there is an apparent waste, but even this is not so when you follow it to its logical conclusion, where all food and seed are re-consumed in Nature's soil to enrich the earth so that it may give forth more fruitage. As a matter of fact, in God's natural world there is no such thing as waste. Only man wastes his time, his sustenance and his happiness.

Man must learn to imitate God in providing for his family, charity and church. We see often today many rich men *very* rich because they have learned the value of so-called waste material. Man must, therefore, husband all provision that comes to him. If not needed for himself, store it away for one less fortunate.

Now, in talking about the providential care of God for man and his spiritual needs I would say at the outset that the first thing to remember is to cease worrying. The birds of the air, the fishes of the sea and the creeping things of the earth do not worry, but look for their daily bread to a kind Father and are not disappointed. As

Jesus said: Ye are much better than the sparrows, and if God so clothed the grass of the field which passes tomorrow, will not He much more clothe ye of little faith? The man who worries does not pessess the abundant consciousness which he *must* possess in order to be abundantly supplied. Therefore, the next thing a man must do is to work with brain and hand filled with happy faith and optimism. This is bound to give any man who practices the plan success in the financial world. If you will study the lives of our great rich men you will find that they are all great optimists and have faith in the thing they are doing. In studying, you will also see that all successful men are fond of work. In fact, they have learned to turn work into play. They have made work their life. They love it. He who has not learned to love his work cannot expect to hit the successful bull's eye. Again a man must learn during his life how to play. Recreation, amusement, rest and cultural occupations should form a third of his precious day. A man who lives like this will find work a pleasurable occupation.

A man must learn to thank God daily for what God is doing for him in a material way. Let him think that while he sleeps a grain of wheat

grows. And while he reads his newspaper the loaf is baking. These material laws work for man's benefit so that in the spiritual laws they work for man's greater benefit. Now he who wants to have an abundance in the material and spiritual planes must learn to possess what we call an Abundance Consciousness. This Consciousness is a simple thing when the rule is followed. Let us take an illustration. Suppose you were an orphan not knowing who your father had been and you were suddenly informed that your father, who had been seeking you for years was a multimillionaire. What would be your condition of mind when you suddenly knew that that immensely wealthy person was your father? Would you not have the Abundant Consciousness? Yes, you would. And if you had struggled in poverty you would realize that Prosperity had come your way. But this Prosperity could not be yours until you had acknowledged your father, taking the time and trouble to become acquainted with the grand old gentleman. So, my friend, the Christian must feel the Abundant Consciousness when he recognizes God as His Father, realizing that this Father is the richest personality in the Universe. If you are the Child of God you are an inheritor

of the material and spiritual benefits. So, my dear Candidate, when you pray to the Father for your daily bread you must learn to feel His Nearness and His intense interest in everything that you do. This will bring you your daily bread, daily wisdom and daily spiritual inspiration.

I have found the Lord's Prayer written in the Aramaic and used by the Armenian Christians today. This is the language which our Lord Jesus Christ used when on earth. In my mind it is the finest translation of the Lord's Prayer given to men. It does away with all controversies concerning the meaning of the prayer, and puts it in a language which is simply and easily understood. Here is the Aramaic followed by the literal translation:

Lord's Prayer in Aramaic, the Language Which Christ Spoke

Avon dvashmaya nithkadash shmakh: taty malcothakh; nehwey sevianakh aicanna dvashmaya op barah. Havlan lakhma dsonkanan yomana: washboklan khoben: aicanna dop khnan shbakn lkhayaven. Oola talan lnisuna ella passan minbisha: mittol ddilakhye malcotha okhela ootishbokhta: lalam almin: Amen.

Literal Translation

Our Father in the Universe, hallowed be Thy Name. Come Thy Kingdom. Let Thy Wishes be as in the Universe so in the earth. Give us bread, our need today. And release us our offenses as also we have released to our offenders. And do not let us enter into worldliness: but part us from error; because Thine is Kingdom, Power and Glory, from ages to ages. Amen.

Contrast this interpretation: "And do not let us enter into worldliness (lawbreaking)," with the commonly used translation of the much misunderstood: "Lead us not into temptation, but deliver us from evil." For my own use I find it the most perfect and satisfactory prayer in the world.

Let us look into this:

Going back into the records of the ancients, we find that they thought that God tried His people out as the monarchs did in their day. Many a king brought his most loyal friend and tried him with all kinds of temptations to break him down and many men were broken down and destroyed. For this reason, all ancient people, in thinking of God, thought of Him as trying them as did the monarchs, to find out if they were loyal and true; this is what the author of Job did. It was an old pagan idea.

"Lead us not into temptation": The Lord spake this prayer in Aramaic and the author of St. Matthew put it into Greek and many men have translated that to mean a petition to Almighty God not to lead us into temptation, but to be pleased to deliver us from evil. Jesus taught that God cannot be tempted. The fact that God never tempts anybody shows that this sentence cannot mean what is assumed at all. Another interpretation might read like this: "He does not lead us into temptation, but rather delivers us from evil because He is the kingdom and He is all Power and all Glory forever and ever. Amen."

CHAPTER X.

Fasting and Prayer

The Law of Fasting and Prayer— Matthew 6:16-18

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

BEFORE going into the text of the Scripture, let me try to explain the value of fasting and prayer from scientific experiments. Fasting has been found to be very beneficial for health and for a proper attitude of mind, for in the process of fasting, the cells of the body literally squeeze out the body toxins by a process of shrinkage. These toxins enter the blood stream, the bowels

and the kidneys. By this means, the body stimulates the toxins very rapidly. Animals act according to this by an instinctive understanding. No animal eats while sick. Poor, stupid man only, breaks the law of his body and fails to understand the value of fasting. Science has proved that fruit fasts, or complete fasts, with water, are very beneficial in the recovery of a balanced mind and body.

Now comes the psychology of fasting. When one fasts only, without praying, fasting brings to the mind grief, doubt and much fear, naturally, for as the poisons are dislodged from old crevices and cracks and distributed more freely in the blood stream, a man is literally disturbed in body, mind and spirit. Therefore fasting without prayer is a detrimental thing to any man. The Lord, speaking of this, said: "When ye fast, be not of a sad countenance." Who can help being of a sad countenance when his faith is not resting in God? And He further goes on to tell you to anoint your head and wash your face, "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seest in secret, shall reward thee openly."

Jesus understood the value of fasting and

prayer as no man has. He spent forty days fasting in the wilderness before His great mission was undertaken. During those long days, he cleansed His body and clarified His mind and prepared Himself for the task of His life, the three greatest, most fruitful years any young man has spent. Jesus knew the psychology of fasting, as well as the power of it, for I verily believe that all disease is curable through fasting and prayer and that he who wishes to perform healing, must himself know how to fast in order that he may have power. Fasting not only glorifies the body, but also gives one perfect control over the flesh, and no man can have perfect control over himself, his whole body, his mind and his spirit unless he has fasted.

In looking over the history of great men, you will find that many fasted. There was Daniel, with his twenty-one days, and Paul with his three weeks, and many other men of like character who became mighty when they had learned to discipline the body and cleanse the blood stream by a process of fasting and prayer. Fasting alone will not bring results. There must be a combination of the spirit and the flesh in this great act.

CHAPTER XI.

Mental Laws

The Law of a Balanced Mind— Matthew 6:19-23

Lay not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

WE hear in these verses the story of a balanced mind. Our Lord did not mean that a man shall not have treasures on earth, but rather that he shall not forget the treasures of heaven. For no man can have real, true joy and peace and comfort unless he has treasures in heaven, or spiritual treasures on earth. When a man has put his

earth treasures first, he becomes a slave to things and the mind is easily perverted and prejudiced. This is why it is hard for a rich man to develop the kingdom of God within himself. Not that riches in themselves are wicked, but that wickedness comes out of placing riches first instead of God—the richest personality in the universe, for God possesses all the gold, both discovered and undiscovered, all the precious metals in the universe. Therefore, do not worry about riches, but seek to have a balanced idea concerning all things, giving each part of life its proper proportion.

The Law of Compensation—Matthew 6:24-34

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness. and all these things shall be added unto you.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

He who desires prosperity should read these verses touching the method of attaining affluence. In a few words, Jesus explained how a man could attain success in the world of finance, happiness in his home, and great joy in heaven. The simple rule is this: Place first things first. "Seek ye first the kingdom of God." In other words, seek to develop God within you first, and all other things shall be added unto you as you need them. Jesus Christ was an exemplification of what He thought. He advises us to take no anxious thought for the morrow for He said that God careth for all Nature, for everything in Nature

and even Solomon in all his glory could not compare with one lily made by God without any effort.

The average man knows nothing of the law of compensation. He worries about money, finances, making ends meet, etc. Christ told His own people two thousand years ago, not the miracle-way of providing substance or clothes or food or homes or any of those things, but rather that of finding God within ourselves, showing that when we have righted ourselves, we will find abundance provided for our living.

I have met many men in the world who literally carried out in their lives the directions given by Jesus Christ and were in affluence and happiness. I would advise any one seeking prosperity to assume the Prosperity Consciousness, which can only be had when a man really understands God, for as soon as one accepts God as his Father, he will feel himself rich in everything, as this Father is the richest person in the universe. God owns the universe. It is all His and if you are His child, you are a partaker of His riches, material riches as well as spiritual riches. Therefore, he who seeks in reality, just naturally assumes the prosperity consciousness. This is the beginning of riches. Poverty is a disease of the mind, stulti-

fying to such an extent that man loses hope in the future. When optimism and happiness are supreme in one's being, the making of a living is a very easy thing, for the lighthearted person and the optimistic man finally obtains what he seeks. They are welcome everywhere and all things for them seem to turn to gold. If he can feel himself a part of God, he will necessarily give to God's work, the tenth which belongs to Him to be used in helping others along the rough road. I know that the law of compensation works always to him who has sought God and placed Him first in all things and then gone about his daily work. This man finds work easy and a bounteous living.

In St. Luke 6:37-38

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

It is recorded by the Evangelist that Jesus showed us how a merchant might become prosperous. He stated a great principle in life which recently has been more understood than in any

age previous to the present. If you want good measure, pressed down, given to you, you must give the same to others. In other words, in dealing out potatoes or flour or any merchandise, you should be careful to give good, honest measure, for, says the Master, in doing this you will have returned promptly to you good measure in kind. In other words, Jesus said it was good business to give good measure. This also applies to any other quality of the mind. For instance, he who forgives freely is forgiven. He who is unstinted in his prayer for others will find others praying for him. If you don't believe it, try it for a reasonable period of time and you will find it as true today as it was in our Lord's day.

The Law of Fitness of Things—
St. Matthew 7:6

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Many Christian people have made folly of Christ by wanting to thrust the gospel upon unbelievers. The Master warns us not to be foolish enough to cast our pearls before swine. In speaking of this He could not tell the whole truth at this time—"I have yet many things to say unto

you, but ye cannot bear them now." I believe that this age is more capable of receiving the teachings of Jesus Christ than any age previous. The first Christians did not begin to comprehend the truths that we understand today. In proportion as we are able to receive the truths, in that proportion does God give them to us, and we, in turn, must not make folly of our truths by trying to force people to believe what they are not able to understand.

The Law of Governing Persistence—
Matthew 7:7-12

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Here is a great challenge to all of us, for the Master saw how it should be given to you: "Seek and ye shall find, knock and it shall be opened

unto you." This amounted, practically, to saying, that only those who persisted would receive. I have met many Christian people in my day who have failed utterly in obtaining answer to prayer because they gave up too soon. Here Jesus Christ outlines His own power. It is the power of a successful business man, for what business man could take up his task daily were he not determined about it? The successful man is the persistent man. All success in life is measured by your intensity of desire to obtain. What lover, wooing his sweetheart, gives up at the first rebuff? The young business man, starting out to win a place in the financial world, succeeds only when he laughs at defeat. It is the law of life and it is the law of success that only those who persistently seek will find and only those who persist in knocking daily will find the door opened, and only those who ask and ask will receive.

In speaking of poverty, again I would say that poverty is a lack of determined initiative, coupled with laziness. The successful man is successful because he has triumped over difficulties. He who complains of hard luck is a lazy man. We realize that sickness often slackens a man's initiative, therefore, the logical advice to a sick man is to get

well, to cleanse the blood stream by natural living, and having gotten well, to set to work to win. He who wishes to receive spiritual grace must persist as much as he who wishes to receive natural success. I believe that all prayers are answered to him who will never give in and that no prayers are answered without a persistent faith.

St. Mark 11:24

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Again Jesus places our desire and our earnestness as the means of receiving help from God. If you will examine the story of the Prodigal Son, you will find that it illustrates answer to prayer. The young prodigal asked his father, who was God, to give him his share of the property, and the father, without hesitation, divided the estate. The father knew that this boy would go out and make a fool of himself—and the boy did. Here, Jesus teaches that a prayer is answered, even though to our detriment. The young man prayed the father and the father answered his prayer. He gave him his share. Then he found himself far away from the father and he began lifting up his

eyes, praying that he might be united with the father, if only as a servant.

Again his prayer was answered; the young man found his father and was united to him and the father not only gave him love and consideration, but gave him the ring of authority, plenty to eat, and the finest clothes. The young man had learned at last to pray aright. At last he had sought first the kingdom of God and had found that to the kingdom of God all other things were added unto—or here literally a part thereof. This is the true prayer; it is the prayer of prosperity. Jesus gave us this parable to teach the world that all prayers can be answered, good, bad and indifferent. This is the only explanation we have of a man's attaining riches even though he may be lacking in spirituality. They pray for fortunes; they set out and they find fortunes. The fortunes do not give them the things they desire and they are still unhappy, just like the prodigal.

And note the Golden Rule—Matthew 7:12:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

This Golden Rule should be written as follows:

Therefore whatsoever things ye would have done to you, even so do unto others, for this is the fulfilling of the law and the prophets.

The Golden Rule is the Law of Life and as inexorable, cold, accurate and unchangeable as the law of cause and effect in Nature. No amount of cringing or begging before God can change this law. If you desire success, you may have it by following the law. It is easier for heaven to fall than that this law should fail. It was not spoken by Jesus first; it was the common experience of all great thinkers.

Some Christian people have tried to tell us that we are under Grace and all who come under this law are free from the consequences of the law, that we can break the laws of Nature. In speaking of this, I would say that it is not true, for a natural law and a spiritual law, if there is any difference, are always sacred in the mind of God. We cannot differentiate between spiritual things and natural things. Therefore, he who speeds along the road of life regardless of others, will find that his end is destruction. Today we find saint and sinner alike suffering from pain, disease and death because they have violated the law. Grace has not saved any man from the grief and from the consequences of his sin. We pay the price for our negligence, whether through ignorance or wilfulness.

The Law of Life—Matthew 7:13-14

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

These words have been often misunderstood, and a great many people, in studying Jesus' life and His teachings, have misinterpreted the narrow way as a difficult way. They have groaned because they were Christians and at the same time, have counted the other way the broad, attractive road. In the days of the Master, the common and broad way led through the main entrance to the city and was traveled by the great crowd of people, the common people, the drunkards, the slaves, the slave dealers, the tired mother, the sorefooted merchant, the motley crowd—they entered the city by the broad way, in the dust amid cursing and misery. But, while the crowd entered through the big gate, there was a narrow way, through a private gate. Only a few had the second entrance, the privileged few. It was hard to find and one must be in the ranks of the nobility to obtain an introduction to the officials within, through this gate. Now, says Christ,

Christianity is the narrow way, or the way of privilege, for the grace of God abounds in this road. It is very different from the common road, where there is dust and confusion. He who finds the narrow road finds happiness, health, prosperity, and peace, whereas the broad road leads to destruction. Destruction is not only at the end of the journey, but all the way through. On the common road are sickness and misfortune, death at an early age. But he who has found the narrow way of privilege, the Christ way, has found power and knowledge and affluence. Christ came to establish on earth the best method of traveling in this world.

The Law of Godliness—Matthew 7:15-23

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

Here, in these verses, Jesus tells us how we can judge our leaders or teachers by their fruits. I

believe that there has been no generation previous to the present one that has so demanded works of its teachers. If the gospel message is not a real message, it will show up in the life of the teacher. Watch his life, follow it; if it is not worth following, flee his teaching. *Demand* results of teachers, preachers, doctors, judges and all other public representatives. By their fruits shall ye know them.

The Law of Piety—Matthew 7:21-23

Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

In these words, our Lord describes to us the method of really approaching God. It is not by the prayers we say, but rather by our attempt to follow the law. It is not everyone that prays to God that shall find Him, but only he who tries to follow the law or the will of the Father.

CHAPTER XII.

The Closed Mind

IF I were asked the greatest sin among men I would say that it is to have a closed mind. By this I mean a condition brought about by a man's unwillingness to learn new truths or to change his thinking for any purpose under heaven. He who possesses a closed mind is always a stickler for old worn-out traditions. He is always condemning new approaches to religion and believes that revelation ceased at the death of the Apostles. He is generally mean, narrow-minded and unlovely—a stickler for ceremony and non-essentials. Such a man, to my mind, is a menace to human progress and blocks Christ in His efforts to lead the world to *further truth.*

Such a man's body is affected in a peculiar way for the mind has a tremendous affect upon the health of the body. The foods that one eats control the blood stream and the thoughts one thinks control the glands, so he that is narrow-

minded and has closed the mind to new avenues of thought stultifies the natural usage of the glands and becomes subject to disease; his body shrivels up, wrinkles mar his face, and gray hairs dot his pate. A man literally becomes an Old Skrooge who lets his mind stultify through the sin of closing it. A closed mind destroys a man's imagination, producing a critical disposition which may develop into cruelty and utter unlovableness.

Now, my friend, we have considered the Sermon on the Mount, the greatest sermon ever spoken by the mouth of man. I want you to stand and look into the mirror; take a deep breath and look again. Then, ask yourself these questions: Have I a closed mind or do I desire to possess the wisdom of the Father to follow Jesus Christ, to love all nature, to know the real joy of living? Do I really want health and good nature and everything that is lovable?

Now, my friend, pause and think a few moments on these things. If you really do want to obtain these things, you may do so by studying the works of Jesus Christ, for He is the Way to Truth and Life. The way to secure power, knowledge, health and everything that Jesus possesses, lies in the Sermon on the Mount.

I advise you to do the following things daily:

Learn to breathe deeply and take regular exercise, eating only those things that nourish you, for when you have excellent health, you will find it easy to attain the Life Abundant, as Jesus had it. You are not training for a prize-fight, but you are preparing to fight disease and death and to attain knowledge. You are running a harder race than any athlete's for health, happiness, radiant power and affluence. It is fit, then, that you keep your body well and strong, that your mind may receive wisdom from God.

Christ, in speaking of this sin, said that it was a sin against the Holy Ghost. Jesus Christ on many an occasion waxed strong against people who possessed closed minds. In His last marvelous parable of the hen and the chickens he depicted the utter miserableness of the people of Israel when He said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Here Jesus Christ depicts the condition of a nation that has closed its mind to the new truth brought to it by the Great Emancipator

Himself. Because the people of the nation did not open their minds to His glorious glad news of the Kingdom, thousands of them perished outside the walls of the city in the year 70 A. D. Israel as a nation lost its opportunity of being the greatest of *all* nations when she refused to open her mind to the glad news presented by Jesus of Nazareth. Other nations that have been willing to open their minds more than Israel have surpassed Israel in world supremacy.

My dear Candidate, you might be guilty of the most heinous crime against God and man and still stand a chance before God of coming back to His loving care. But if your mind is closed, write on your forehead these words: "There is no hope in this house of mine, for I have damned myself." God is not responsible. God does not speak directly or indirectly to closed minds. When God created you in His own image He gave you liberty and privacy of action. You can shut God out or you can bring God in. But He will not bring Himself into your presence without your consent.

Dear Friend, remember that God is easily approached through a willingness to learn of God and that the Kingdom of God within you is de-

veloped through a childlike Faith. The Christian profession is an easy profession to him who is willing to stand humbly before His Father and *learn the laws* governing himself. It is surely worthy of your highest ambition to be a Follower of the *Great Nazarene*. He who will take the time to study the laws governing his Health, his Happiness, his Prosperity, and his Power will find them in *obedience to right living*. Jesus Christ today calls for volunteers to blaze the trail back to the understanding which Jesus Christ had concerning the Father. Jesus said that He possessed all power in heaven and earth and would send YOU out with a similar power. *Will you* volunteer this day to accept the greatest challenge ever given to the children of men?

THE END

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